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THREE 1356. 7. 31.

SERMONS

MADE BY MR.

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Clement Danes

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- I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The lost Sheep is found.*
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The benefit of Contentation.

1. TIMOTH. 6. 6.

*Godlinesse is great gaine, if a man be content with
that he hath.*

BEcause vvhhen we preach, vve know not vvhe-
ther vve shall preach againe; my care is, to
choose fit and proper Texts, to speake that
vvhich I vvould speake, and that vvhich is ne-
cessarie for you to heare. Therefore, thin-
king vvith my selfe vvhat doctrine vvhere fit-
test for you, I sought for a Text vvhich speakes against coue-
tousnesse, vvhich I may call the Londoners sinne. Although
God hath giuen you more then other, vvhich should turne
couetousnesse into thankfulnesse: yet as the luie groweth
vvith the Oake, so couetousnesse hath growne vvith riches:
every man vvisheth the Philosophers stone, & vvho is with-
in these wals that thinks he hath enough, though there be so
many that haue too much? As the Israelits murmured as
much vvhen they had *Manna*, as when they vvere without it, Exod. 16. 2
so they vvhich haue riches couet as much as they vvhich are Num. 11. 4
vvithout them: that conferring your minds & your vvealth
together, I may truly say, this Citie is rich if it vvere not co-
uetous. This is the Diuell vvhich bewitcheth you, to think
that you haue not enough, vvhen you haue more then you
need. If you cannot choose but couet riches, I vvill shew
you riches vvhich you may couet. *Godlinesse is great riches.* In
vvhich words, as *Isaac* craued of his Wiues & his Seruants Gen. 3. 1-4

to giue him their Idols, that hee might bury them: so *Paul* craueth your couetousnesse, that he might bury it, and that ye might be no losers, he offereth you the vantage in stead of gaine, he proposeth great gaine. *Godlinesse is great gaine*: as if he should say, Will you couet little gaine before great? you haue found little ioy in mony, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall finde great peace in conscience. Thus seeing the world strue for the world, like beggers thrusting at a dole; Lawyer against Lawier, Brother against Brother, Neighbour against Neighbour, for the golden apple, that poore *Naboth* cannot hold his owne, because so many *Achabs* are sick for his Vineyard: when hee had found the disease, like a skilfull Physician, hee goeth about to pick out the greedy worme which maketh men so hungry, and setteth such a glasse before them: that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Palace, and a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall bee as merrie as he which hath an hundred, and he which hath an hundred, shall be as iocund as he which hath a thousand, & he which hath a thousand, shall be as well contented as hee which hath a million: even as *Daniel* did thrive with water and pulse, as well as the rest did with their wine and junkets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so work vpon your hearts, that you shall go away euery man contented with that which hee hath; like *Zachens*, which before he had seene Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zachens* seemed rich to others, but this was the first day that *Zachens* seemed rich vnto himselfe, when riches seemed dung, and godlinesse seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bade the yong man, to see what he would do; but he which forbade him to keep his riches, forbiddeth vs to loue riches, and makes our riches seeme pouerty. When ye contemne riches, ye shall seem rich.

rich, because no man hath enough, but he vvhich is contented; but if ye couet, & grone, and thirst, as *Jacob* gaue *Ruben* a blessing, but said, *thou shalt not be excellent*, so God may giue you riches, but he saith, *you shall not be satisfied*. For ye vvil be couetous vntil ye be religious. He that vvil haue contentation, must leaue his couetousnesse in pawne for it. This is the spirit vvhich vve should cast out if ye wil leaue but this one sinne behinde, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had beene vvashed, and all your sinnes swept avway like the scales from *Pauls* eyes. For vvhath hath brought vsurie, & simonie, and briberi, & crueltie, and subtiltie, & enuy, & strife, and deceit into this Citie, and made euery house an Inne, and euery shop a Market of oathes, and lies, and fraud, but the superfluous loue of money? Name couetousnesse, and thou hast named the mother of all these mischiefs: other sins are but hirclings vnto this sin, vsurie, and briberie, & simonie, and extortion, & deceit, and lies, and oathes, are factors to couetousnesse, and serue for Porters to fetch and bring her living in. As the Receiuer makes a theefe, so couetousnesse makes an vsurer, and extortioner, and deceiuer, because she receiue the booty which they steale. Euen as *Rachel* cryed to her husband, *Giue mee children or else I die*, so couetousnesse cryeth vnto vsurie, and briberie, and simonie, & crueltie, & deceit, and lies, *Giue mee riches or else I die*. How they may saue a little, and how they may get much, & how they may prolong life, is euery mans dream from Sunne to Sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnesse, and hee will sell his vwares as chespeas he: hee vvil bring vp his children as vntuously as hee: hee vvil refuse bribes as earnestly as hee: hee vvil succour the poore as heartily as hee: hee vvil come to the Church as lightly as hee. If yee could feele the pulse of euery heart, vvhath makes *Gehezai* take the bribe vvhich *Elisba* refused, vvhath makes *Demetrius* to speake for Images, vvhich *Paul* condemned, vvhath makes *Nabal* denie *David*

Gen. 49.4

2 King. 1. 14

Act. 9. 18

Gen. 30. 1

Rom. 11.

1 Tim. 6. 10

2 King. 5. 11

Act. 19. 4

1 Sam. 25. 11

Exod. 5.6

that which *Abigail* gaue him? vvhhat makes *Iudas* grudge the oyle which *Mary* tendred? nothing but couetousnesse. When thou shouldest giue, shee saith it is too much: vvhwhen thou shouldest receiue, she saith it is too little: vvhwhen thou shouldest remit, shee saith, it is too great: vvhwhen thou shouldest repent she saith, it is too soone: vvhwhen thou shouldest heare, she saith, it is too far: like *Pharaoh* which found one businesse or other to occupie the Iewes vvhwhen they should serue God.

2 Reg. 7.2

Pro. 9.12

Thus euery labour hath an end, but couetousnesse hath none; like a suiter in Law, which thinks to haue an end this Terme, and that Terme, & the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land: so he which is set on coueting doth drinke brine which makes him thirst more, & sees no hauen till he arriue at death; vvhwhen he hath lied, he is ready to lie againe: vvhwhen hee hath sworne, he is ready to sweare againe: vvhwhen he hath deceiued, he is ready to deceiue againe: vvhwhen the day is past, he would it were to begin againe: vvhwhen the Terme is ended, he vvisheth it were to come againe; and though his house be full, and his shop full, and his coffers full, & his purse full: yet his heart is not full, but lanke and empty, like the diseafe which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food vvvhich shee findeth, the Lion doth refresh himselfe with the prey that he taketh, but the couetous man lieth by his money as a sicke man sits by his meat, and hath no power to taste it, but to look vpon it; like the Prince to vvvhom *Elisha* sayd, *That hee should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe. He coueteth to couet: he gathereth to gather: he laboureth to labor: he careth to care: as though his office were, to fill a coffer full of Angels, & then to die like an Asse, which carrieth treasures on his backe all day, and at night they are taken from him vvvhich did him no good but load him. How hapay were some, if they knew not gold from leade? *If thou bee wise*

wise (saith Salomon) thou shalt bee wise for thy selfe: But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse hee bee sure that hee should come againe when he is dead, to eate those scraps which hee hath gotten with all his stirre? Therefore couetousnesse may well be called Miserie, and the couetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better then themselves: but this is the iudgement of God, that they which de- Gen. 4. 14 ceiue others, deceiver themselves, and liue like *Caine*, which vvas a vagabond vpon his owne land, so they are beggers in the midst of their wealth; for though they haue vnderstanding to know riches, and a mind to seekethem, and wit to find them, and policie to keepe them, and life to possesse them; yet they haue such a false sight and bleare eye, that vwhen their riches lie before them they haue pouertie, and hee vvhich hath not halfe so much seemes richer then they: Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Horse leach cryeth giue, giue, so their hearts cry, bring, bring: and though the tempter should say to him, as he said Pro. 30. 26 to Christ, *All these will I giue thee*, yet all wil not content the Mat. 4. 9 Luk. 4. 6 no more then heauen contented him. But as the Glutton in hell desired a drop of water, and yet a riuer would not sa- Luk. 16. 24 tisfie him: for if a drop had bin granted him, he would haue desired a drop more, and a drop to that: so they will lie and sweare & deceiver for a drop of riches. The diuell needs not offer them all, as he did to Christ, for they will serue him for Iesse, but if he could giue them al, all would not content the, no more then the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be coue-

tous. Therefore one saith, that no mans heart is like the couetous inans heart, for his heart is without a bottome.

Gen. 5. 15 A Prentise is bound but for nine yeares, & then he is free, but if the couetous man might liue longer then *Methuselah* yet they would neuer bee free-men, but Prentises to the vworld, while they haue a foot out of the graue.

1 Pet. 5. 8 It is a wonder to see: as the Diuell compasseth about, seeking whom hee may deuoure, so men compasse about seeking what they may deuoure, such loue is betweene men & mony, that they which professe good will vnto it with their hearts, wil not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leasure to sanctifie themselves, vvhich haue no leasure to refresh themselves. Christ knew vvhat he spake vvhen he sayd: *No man*

Mat. 6. 24 *can serue two Masters* (meaning God, & the world) because each would haue all. As the Angell and the Diuell stroue for

Iude 7 the body of *Moses*, not who should haue a part, but vvho should haue the whole: so they strue stil for our soules, who shall haue all. Therefore the Apostle saith, *The loue of this*

1 Iohn 2. 15 *world is enmity to God*. Signifying [.] chemulation betweene these two, that God cannot abide the vworld should haue a part, and the vworld cannot abide that God should haue a part. Therefore the loue of the vworld must needs be enmity to God, and therefore the louers of the vworld must needs be enemies to God: and so no couetous man is Gods seruant, but Godsemie. For this cause couetousness is called Idolatrie, vvhich is the most contrarie sinne to God, because as treason sets vp another King in the Kings place, so Idolatry sets vp another God in Gods place.

Ephes. 5. 5 This word doth signifie that the couetous make so much of mony, that they euen worship it in their hearts, & would doe as much for it as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such pains taken for gaine, thought with himselfe: if they could be perswaded, that *Godlineffe is gaine*, it is like that they would take as much paines for Godlineffe as they take for Gaine. Therefore hee taketh vpon him to prooue this strange Paradoxe, that godlineffe

is gaine, against all them in the verse before, which hold, that
 gaine is godlinesse. These two opinions are very contrary,
 and here are many against one. A man would thinke that
Paul should be very eloquent and sharpe vvitted; and that
 hee had need to vse some Logick, for he hath chosen a hard
 Text. What, *Paul*, will you prouethat godlinesse is gaine? You
 shall haue moe opponents against you then *Michaiab* had
 when he forbad *Achab* to fight. If you had taken the former
 verse, which saith that gaine is godlinesse, then you should haue
 had matter and examples enough, the Merchant & Mercer,
 and Lawier, and Land-lord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cryed for *Diana*:
 but if you will be crosse to all, and preach, godlinesse is gaine,
 to them vvich count gaine godlinesse, men will think of you
 as *Festus* did, that you speake you knowe not vvhat. These
 lessons are for *Paul* himselfe. As *Christ* saith, All doe not re-
 ceine this word, so all doe not count this gaine, but losse: we
 count him rich that hath his barnes full like the churle, his
 coffers full like the glutton, his table full like *Beltasar*, his
 stable full like *Salomon*, his grounds full like *Iob*, his purse
 full like *Croesus*. You speake against your Master, for *Christ*
 sent word vnto *Iohn*, that the poore receiue the Gospell, as
 though the godly were of the poorer sort: and *Dauid* calleth
 the vvicked rich, they prosper and flourish, saith he, their seede
 blasteth not, their cow casteth not, as if he should say, It is
 not as you take it, *Paul*; that godlinesse doth make men rich.
 For this I haue obserued in my time, that the vvicked be the
 wealthiest: and good *Lazarus* is the pooreman, and wicked
Dives is the rich man. Againe, wee reade that the Officers
 were asked, vvich of the Pharisees, or of the Rulers did fol-
 low *Christ*, yet these were counted rich men, though they
 had no godlinesse: and if you should examine your selfe, it
 seemes you were no rich man, for all your godlinesse, vvhen
 you did worke with hands for your liuing; therefore if god-
 linesse be such gaine, how happeneth it that your share is no
 better? so they vvich are like *Nicodemus* (vvhen *Christ* saith
 that they must be borne againe) thinke that he can haue no
 other

1 Reg. 27.7

Acts 19.23

Act. 26.24

Mat. 19. 11

Luke 12. 18

Luk. 16. 14

Dan. 1. 1

1 Reg 4. 26

Iohn 1. 3

Luke 7. 12

Psal. 73. 3

12

Luk. 16. 19

20

Iohn 7. 48

1 Thes. 2. 9

Iohn. 3. 4

John 6

Mat. 20. 20

John 4. 3

Mat. 1. 5

Psal. 14. 2

Psal. 53. 2

Psal. 4. 6

Mat. 11. 19

Luk. 1. 51

other meaning, but that they must returne into their mothers wombe; and when hee calles himselfe bread, that hee must needs meane such bseade as they dine vwith. As the Iewes, hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporal King that should bring them peace, and ioy, and glory, and make them like Kings themselues: so the carnall eares, when they heare of a kingdome, and treasures, & riches, straight their minds runne vpon earthly, and vworldly, and transitorie things, such as they loue, to vvhom *Paul* answereth, as Christ answered his Disciples, *I haue another meate which you know not of: so there are other riches which you know not of: I sayd not, that godlinesse is earthly, or vworldly, or transitorie gaine, but great gaine.*

He will not onely prooue godlines to be gaine, but great gaine: as if hee should say, more gainfull then your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and all the men of riches belieue, that godlinesse wil make them rich sooner then couetousnesse. I feare this saying may be renewed, *If a mantell you, ye will not beleue it, &c.* As the Lord looked downe vpon the earth, to see if any did regard him, & said, *There is not one:* so this sentence may goe from Court to Citie, from Citie to Country, and say, there is scarce one in a Towne that wil subscribe vnto it. *Many* (said *Dauid*) *aske who wil shew vs any good?* meaning riches, and honour, and pleasure vvhich are not good. But when he came to godlinesse it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioyne with him. Yet *wisdom* is iustified by her owne children, and the godly count godlinesse gain: to make vs loue godlinesse, he calleth it by the name of that wee loue most: that is, gaine. As the Father calleth his Son which he would loue more then the rest, by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here vve may see that God doth not command men to be godly, only because it makes for his glory, but

but because godliness is profitable to vs. For godliness is not called *gaine*, in respect of God, but in respect of vs: it is gaine to vs, but it is duty to him. So it is called a health in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs, *Pro. 3.8* because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the vworld together, and the goodnesse of all is found in godlinesse, & therefore godlinesse is called by the names of those things that men count best, to shew, that the godly are as vvell, as merry, as content vvith their loue towards God, and Gods loue towards them, as other are with health and wealth, and pleasures. Therefore it is sayd of the godly, *The feare of the Lord is his treasure. Therefore (saith Ieremie) The Lord is my portion,* *Esa. 30.36* as though hee desired nothing else, and therefore it is sayd of *Moses,* *That he esteemed the rebuke of Christ greater riches then all the treasures of Egypt.* *Lam. 3.24* If crosses bee riches as *Moses* thought, what riches are in godlinesse? But is this all the haruest? Shall godlinesse bee all the godly mans riches? Nay (saith *Paul*) *Godlinesse hath the promises of this life, and of the life to come,* *1 Tim. 4.8* that is, the godly shall doe well in heauen and here too. And therefore Christ saith, *First seeke the kingdome of God, and all the rest shall be cast upon you;* *Mat. 6.33* euen as the sheaues fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*: riches vvere cast to them they knew not how; but as if God had sayd, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called *good*. Because the good God created them for good men to good purpose; therefore as *Iacob* got the blessing, so he got the inheritance also; to shew that as the faithful haue the inward blessing, so they haue the outward blessings too, when they are good for the. For (saith *David*) *They which seeke the Lord shall want nothing that is good.* *Psal. 34.10.* Now God knoweth better then wee vvhat is good for vs, as the nurse knoweth better then the childe when the milke is ready for it. Therefore Christ saith, *Your heavenly Father knoweth what you* *Mat. 6.32*

*you haue neede of: hee saith not, that wee knowe what wee haue neede of, but that our Father knoweth: as if he should say, when you haue neede of health, your Father will send you health: vwhen you haue neede of riches, your Father will send you riches; vwhen you haue neede of libertie, your Father will send you libertie: for he saith not only, that his Father knoweth what wee haue neede of, but that hee will giue vs the things which wee need. Therefore as children take no care for their apparell, vwhat cloathes they shall weare, nor for their victu-
 als, vwhat meate they shall eate, but leaue this care for their Father, so saith Christ, Take you no care, for my Father careth for you.*

Mat. 7. 11

Mat. 6. 31

Psal. 34. 10

☞ 23. 5

Deut. 12. 17

Mar. 4. 7

1 Tim. 6. 9

Phil. 3. 9

Pro. 3. 4. 9

Pro. 4. 9. ☞

13

Pro. 8. 11.

☞ 8

Cant. 4. 1

He vvas not content to call Godlinesse *gaine*, but he calleth it *great gaine*, as if he would say, *Gain*, and more then *Gaine*: riches, and better then riches: a kingdome, and greater then a kingdome. As vwhen the Prophets would distinguish betweene the Idoll gods and the liuing God, they call him the *great God*: so the gaine of Godlinesse is called *great gaine*. The riches of the world are called earthly, transitory, shares, thornes, dung, as though they were not worthie to be counted riches: and therefore, to draw the earnest loue of men from them, the holy Ghost brings them in with these names of disdain, to disgrace them with their louers: but when he comes to godlinesse, vwhich is the riches of the soule, he calleth it *great riches*, heavenly riches, vnsearchable riches, euerlasting riches, vwith all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe vwith an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlinesse vwith names of honour, and names of pleasure, & names of happines, as is were in her leuels, vwith letters of commendation, to make her be beloued. Lest any riches should compare with godlinesse, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between richse and riches, between the gaine of coaetousnes, & the gaine of godlinesse, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

The

The worldly men haue a kinde of peace, and ioy, and riches. But I cannot call it *great*, because they haue not enough, they are not contented as the godly are: therefore only godlineſſe hath this honour to be called *great riches*. The gaine of couetouſnes is nothing but wealth, but the gaine of godlineſſe is wealth, and peace, and ioy, and loue of God and the remiſſion of finnes, and euerlaſting life. Therefore only godlineſſe hath this honor, to be called *great gaine*. Riches makes *Gin. 3. 6.* bate, but godlineſſe makes peace: riches breeds couetouſnes, but godlineſſe brings contentation: riches makes men vnwilling to die, but godlineſſe makes men readie to dy: riches often hurt the owner, but godlineſſe profiteth the owner & other. Therefore, onely godlineſſe hath this honour, to be called *great riches*. Such gaine, ſuch ioy, ſuch peace is in godlineſſe, and yet no man couers it: & this is the quality of vertue, it ſeemeth nothing vnto a man vntill he hath it, as *Salomon* ſaith of the buyer, while he is in buying, he diſpraiſeth the thing which hee buyeth, and ſaith, *It is naught*; it is not *Pro. 20. 14* worth the price which yee aſke; but when hee hath bought it, ſo ſoon as he is gone, he boasteſt of his penny-worth; and ſaith it is better then his money. So godlineſſe, before a man hath it, hee ſaith it is not worth his labour, and thinks euery houre too much that he ſpendeth about it; but when hee hath found it, hee would not loſe it againe for all the world, because hee is now come to that which followeth, to be contented with that he hath. Heere *Paul* ſheweth with what a man ſhould be contented, not with one thouſand pounds, nor one hundred pounds, nor twenty pounds, but with what he hath, and there is great reaſon why he ſhould ſo: because no man knowes what is fit for him ſo wel as his caruer. And therefore euery one ſhould eſteeme ſo reuerently of God, that hee think nothing better for him (for the time preſent) then that which God meſureth forth vnto him. For when *Chriſt* had no money he was contented, & when he wanted *Mat. 17. 27.* money to pay tribute, he ſent for no more then he needed: he might haue comanded twenty pounds, as well as 20. pence; But to ſhew, that wee ſhould deſire no more then will ſerue
out.

Psal. 23. 5
Ioh. 14. 7

Luk. 12. 19

Ioh. 4. 13

Act 2.

Gen 44. 15

our turne, hee vould haue no more then serued his nature. Now, because contentation is of such a nature, that it can please it selfe with pouertie, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) vve owe to godlinesse, because it is not possible for a wicked man to be contented; for as he is not satisfied vvith sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; vntill God come, and then hee saith, *My cup is full. Shew vs thy father* (saith *Philip*) and it sufficeth. Nay, shew vs thy truth, and it sufficeth. Now my soule (saith the churle) take thy rest: nay, now my soule take thy rest, for thou hast laid vp for many years. The godly man hath found that vvich all the vvorld doth seeke, that is, *Enough*. Euery vvord may be defined, and euery thing may be measured, but *enough* cannot be measured or defined, it changeth euery yeare: vvhen vve had nothing, vve thought it *Enough*, if we might obtaine lesse then we haue: when we came to more, we thought of another *enough*: now we haue more, vve dreame of another *enough*; so *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seemes to quench: so riches come as though they vould make a man contented, and make him more couetous. Therefore seeing contentation vvas neuer found in riches, the *Apostle* teacheth to seeke it in godlinesse, saying, *Godlinesse is riches*, as though it did not only make a man contented, but make a man contented vvith it selfe. Hee speakes as though he had found a new kind of riches, vvich the worl'd neuer thought of, that are of such a nature, that they vvill satisfie a man like the water that *Christ* spake of, *he that drinks of this water shall thirst no more*: so they that taste of these riches, shal couet no more: but as the holy Ghost filled all the house, so the grace & peace, and ioy of the holy Ghost filleth all the heart; that as *Ioseph* had no neede of *Astronomie*, because he had the spirit of prophecie; so he vvich hath contentation, hath little need of riches: hee thinkes not of the

Philo.

Philosophers stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quietus est*, without suit of law; for he retaineth a peace-maker within, which would make all Lawiers Preachers, if men were so wise to take counsell of it. 1. Reg. 9. 25

When the law is ended, if the man be not content he is in trouble still: when his disease is cured, if he be not content, hee is sicke still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sicknesse, and pouertie, and bondage, yet if hee be content, he is free, and rich, and merrie, and quiet, even as *Adam* was warme though he had no clothes. Gen 1. 25

Such a commander is Contentation, that wheresoeuer she setteth foot, an hundred blessings wait vpon her: in euery disease she is a Physician, in euery strife she is a Lawier, in euery doubt she is a Preacher, in euery griefe she is a Comforter, like a sweete perfume which taketh away the euill sent, and leaueth a pleasant sent for it. As the Vnicorns horne, dipped in the Fountaine, makes the waters which were corrupt and noisome, cleare and wholesome vpon the sudden; so, whatsoeuer estate godlinesse comes vnto, it saith like the Apostles, *Peace be to this house, peace be to this heart, peace be to this man.* Luke 5. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelue baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they haue but little for themselues, yet they haue something for others like *Mar. 12. 41* the VViddowes Mite, that they may say as the Disciples said to CHRIST, they want nothing, though they haue *Luke 22. 35* nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, mee can say as Christ sayd, *I haue another bread*: If shee want riches, shee can say, I haue other riches: If shee want strength, shee can say, I haue other strength: If shee want friends, shee can say, I haue other friends. Thus the godly finde all John 3. 2
vvith-

1 Cor. 3. 16.
Phi. 4. 12.

Deut. 3. 26

Jer. 10. 19

1 Tim. 6. 17
Phil. 4. 12.

Iohn 21. 11

Hesb. 4. 14.
2 Reg. 4. 7.
Psal. 37. 16

Mat. 5. 6

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him: for the heart of man was made a Temple for God; and nothing can fill it but God alone. Therefore *Paul* saith after his conuersion, that which hee could neuer say before his conuersion, *I haue learned to be content*. First he learned godlinesse, then godlines taught him contentation. Now (saith *Paul*) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, to be content. For thus hee must thinke, that as God said to *Moses* when hee could not obtaine leaue to go to *Canaan*: *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, hee giues this charge with it, *Let this suffice thee*. As *Ieremie* saith, *This is my sorrow, and I will beare it*: so thou must say, *This is my portion, and I will take it*. This is the signe, whether godlines be in a man, if he haue ioy of that which he hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth them to enioy; that is, if he haue much, he can say vvith *Paul*, *I haue learned to abound*; if hee haue little, hee can say vvith *Paul*, *I haue learned to want*; that is, if hee haue much, as *Abraham*, and *Lot*, and *Iacob*, and *Iob*, and *Ioseph*, yet it cannot corrupt his minde, but as the net was full of *Fishes*, and yet not rent, because they cast it in at *Christs* commande: so, though the godly man bee full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because hee remembreth, that these things were giuen him to doe good, as *Hester* thought of her honour: for if wee haue little, it is like the little oile vvwhich serued the Widdow as little as it was. *A little to the righteous* (saith *Dauid*) *it is better than great riches to the vngodly*: for vvhen a man hath found the heauenly riches, hee careth not for earthly riches, no more the he that walks in the Sun, thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude vvith *Christ*, *Blessed are they vvwhich thirst after righteousness*, for they shall bee satisfied: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall be satisfied, but

thirst

thirst more, as the ambitious, voluptuous, & couetous do: but they that thirst after righteousness, shall be satisfied, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Euen as Adam Gen. 2. 16. was warme without clothes; so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednes, so long as hee was innocent: but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet hee fees not his pouertie, so long as he is contented: but when he begins to couet, then he begins to want riches, and from that day the curse (in the first of *Aggeus*, verse 6.) takes hold on him; *To eat, but ye haue not enough: ye drink, but ye are not satisfied: yee clothe your selues, but ye are not warme.* Indeed the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime twigs: there it comes, and there it comes, one would think this man should be happy one day.

When the Churles barnes were full, hee bade his soule take rest; thinking to gaine rest by couetousnes, that hee might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soules, & all, were taken from him: Luke 11. 19 Did he not gaine faire? Would he haue taken such paines, if he had thought of such rest? Couetousnes may gaine riches, but it cannot gain rest: ye may think like this churle, to rest, when your barnes, and shops, and coffers are full: but ye shall finde it true which *Esay* saith, *There is no rest to the ungodly:* therefore the wise man, to preuent all hope of rest, or honour, or profit by sinne, speaks as though he had tried, *A man cannot be established by iniquitie.* Pro. 12. 3 Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsury, which is iniquitie. Al therefore blessed is the man whom godlines doth make rich, for *who the blessing of the Lord maketh rich,* saith *Salomon,* *he doth add no sorrow to it:* but, saith he, *the reuenging of the wicked is from the Lord;* as though his money were care. Wherefore, let Pa-

trou and Landlord, and Lawier, and all say now, that *Paul* hath chosen the better riches, which *thirfe*, *war*, *maith*, *nor* *saue* *can* *corrupt*; these are the riches, at last, that we must dwell with, when all the rest, which we haue lied for, and sworne for, and fettered for, and censured for, and broken our sleep for, and lost many Sermons for, forsake vs. like seruants which change their maisters: then Godlinesse shal seeme as great gaine to vs, as it did to *Paul*; and he which loued the world most, would giue all that hee hath for a dramme of faith, that he might be sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Malac. 3. 14

2. Sam. 19. 33

3 Reg. 4. 13

Luke 5. 11

Heere then is an answer to them which ask, *What profit is it to serue God?* How happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shall be your gaine, when you are vsurers of Godlinesse, is not the word gone forth yet, which hath killed couetousnes, that I may end my Sermon? Either you go away contented, or you go away condemned of your own conscience: before you were vext with couetousnes, but now the world shall vex you too, for you shal neuer couet, nor lie, nor deceiue hereafter, but a Sergeant shall arrest you ypon it, & some sentence which you haue heard, shall gnawe you at the heart with a *memorandum* of hell, that ye shall wish, O that I could abandon this sin, or else, that I had neuer heard that warning, which makes it a corrosiue vnto me, before I can leaue it: if they which are greedy still, could see what peace and rest, & ioy go home with them that are contented, though they may say with *Peter*, *Gold and silver haue I none*, every man would be a suiter to Godlinesse, that hee might haue the dowry of contentation.

Mat. 3. 6

Psal. 119

If any here be couetous still, let him alwaies think, why *David* praiesh, *Turne my heart to thy law, and not to couetousnes*, he might haue named pride, or anger, or lust, but that no sin did so keep his thoughts fro the law, as couetousnes when

when it came vpon him : he saith, *Turne my heart vnto thy law, and not to couetousnes*, as though a man could not bee couetous, and haue any leisure to think vpon any good. But as *Iohn* baptized with water, so I can but reach you *Luke 3* with words.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this citie, that many Citizens of London haue good wills, but bad deeds; that is, you do no good vntill you die. First, ye are vngodly, that you may be rich: & then you part from som of your riches, to excuse for some of your vngodlineise. It may be that some here haue set down in their wils, vvhē I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an hospitall, and an hundred govns vnto poor men. I do maruel that you giue no more vvhē you are at that point: for *Iudas*, vvhē he died, returned al *Mat 27.8* againe: so ye die, and think vvhē ye are gone, that God vvil take this for a quittance. Be not deceiu'd: for God doth *2. Cor. 9.7* not look vpon that vvhich ye do for feare, but vpon that vvhich ye do for loue: if ye can finde in your heart to doe good while you are in health, as *Zacheus* did, the god hath *Luke 19.8* respect to your offering: but before, God harkens how ye giue your riches; first he examines how ye came by them: for a man may be hangd for stealing the mony vvhich he giues to the poore, because, if he should count godlineise gain, much more should he care to gain by godly means. Thus you see the fruits of godliness, and the fruits of couetousnesse, to slay *Balaams* posting for a bribe, and the sons of *Zebedee* suing for preferment, lest seeking for asses they lose a better kingdom than *Saul* found. If you be- *1 Sam. 16.1* couetous, ye shal neuer haue inough. although you haue too much: but vvhē ye pray, *Thy kingdom come*, ye shall vvish, *Luke 11.2* *my kingdom come*. If ye be godly, yee shall haue enough, though ye seem to haue nothing, like to the *Smyrnians*, of vvhom God saith, *I know thy pouerty, but thou art rich*. Therefore vvhat counsell shal I giue you; but as Christ counselled his disciples, *Be not friends to riches, but make you friends of ri-* *Rev. 12*

Phil. 4. 12.

John 8. 36.

riches: and know this, that if ye cannot say as Paul saith, I have learned to be content, godlines is not yet come to your house; for the companion of godlines is contentation: which, when shee comes, will bring you all things. Therefore as Christ sayth, If the Son make you free, you shall be free indeede; so I say, if godlines make ye rich, ye shall be rich indeede. The Lord I E S U S make ye doers of that ye haue heard,

A M E N.

F I N I S.

THE





The Affinitie of the Faithfull.

LVKE 8.

- 19. Then came to him his Mother and brethren, and could not come neare him for the prease.
- 20. And it was told him by certaine, which said: thy Mother, and Brethren, stand without, and would see thee.
- 21. But hee answered and sayd vnto them, My Mother, and Brethren, are those which heare the word of God, and doe it.

Here is Christ preaching, a great prease hearing, his Mother & his Friends interrupting, and Christ againe vwithstanding the interruption, vwith a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a vvorke, and many were gathered together to heare him, the Diuell thought vvith himselfe, as the Priests & Saduces did in the fourth of the *Acts*, If I let him alone thus, all the vvorld will follow him, and I shall be like *Rachell*, without Children: therfore deuising the likeliest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe: As hee set *Eue* vpon *Adam*, and make *Iobs* wife his instrument, vvhen hee could not fit it himselfe: so hee sendeth Christs Mother, and putteth in the minde of his Kinsmen, to come vnto him at that instant, vvhen hee vvvas in this holy exercise, and call vpon him vvwhile hee was preaching, to come away, and

Gen. 3. 6
Job 1. 9

goe with them. Christ seeing the Serpents dealing how hee made his Mother the Tempter, that all the Auditorie might goe away empty, and say where they came: Wee heard the man which is called *Iesus*, and he began to preach vnto vs, vvith such vvords, as though he vvould carry vs to heauen: but in the midst of his Sermon, came his *Mother*, and *Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they vvere come, suddenly hee brake off his Sermon, and slipt away from vs, to goe and make merry vvith them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leaue off speaking, as they thought he vvould: but, as if God had appointed all this, to credit and renowe him, that vvich vvvas noysed here to interrupt his doctrine, hee taketh for an occasion to teach another Doctrine, that there is another coniunction betweene Christ and the Faithfull, then betweene the Mother and the Sonne, vvich are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speake vvith thee, hee pointeth to his hearers, and saith, *These are my Mother and Brethren, which beare the word of God and doe it*: as if he should say, I haue a Mother indeed which brought me forth, but in respect of them which *beare the word of God, and doe it*, she is like a Step-mother, and these are like a naturall Mother.

With this wise answere, hee quieted the Auditors, and made them heare him better then they did before. For now they thought vvith themselves, what man is this, which loueth vs more then his Mother? his Mother called him, and yet he would not goe from vs, his Brethren stay for him, & hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood vp, as it vvere, in an indignation against Satan, and said: Satan, this Sermon vvvas not begun for thee, neither shall it end for thee: this vvorke vvvas not done for my Mother, neither shall it bee left for my Mother. Thus hee caught the diuell with his owne bait, and made his people more louing and attentiu towards him,
by

by that vvhich Satan thought to disgrace him. Hee was so armed with the Spirit, that let the Diuell tempt him, or the woman tempt him, or Princes tempt him, all is one.

Here are two doubts, the first is the difference between the Euangelists: for *Matthew* saith, that one brought this message; *Marke* and *Luke* attribute it to moe: both may stand, for the vvord vvhich his Mother gaue of calling him forth, was receiued of the rest, and so passed amongst many, till it came to Christ, so that one may bee sayd to bring this message, because one noysed it first, and many may bee sayd to bring this message, because many noysed it after. *Mat. 12. 37*
Mar. 3. 31
Luk. 8. 20

The second doubt is, because Christ had no Brethren, how they sayd, *Thy Brethren would speake with thee*. You must vnderstand, that they vvhich are heere called Christs Brethren, vv ere his Cosins by the Mothers side: that is, her Sisters children, for there vv ere three *Maries*, and these three were sisters, *Marie* the Virgin, *Marie* the mother of *James*, and *Marie* the Daughter of *Cleophas*, vv hose Sonnes these were: their names were *James*, *Ioseph*, *Iudas*, and *Simon*: and they are called the Lords Brethren, because they vv ere Kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Countrey: Brethren by Consanguinity, so all are called Brethren vv hich are of one Family, and so *Abraham* called *Lot* his Brother, & *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinitie, because they vv ere of one Familie. *Gen. 27. 30*
Deut. 15. 13
Gen. 13. 8
Gen. 12. 13
Mat. 23

Now, when his Mother, and his Brethren, vv ere come to see him, it is said, that they could not come neare him for the prease. Here were Auditors enow, Christ so flowed now with Disciples, that his Mother could haue no room to hear him: but after a while it was low water againe. When the

Mat. 26. 31 Shepheard was stroken, the sheepe were scattered, when hee preached in the streets, and the Temples, and the fields; then many flocked after him: but vwhen hee preached vpon the Crosse, ther they left him, which said they would neuer forsake him; then there was a great prease to see him die, as there was heere to heare him preach. And many of these which
Mat. 27 seemed like brethren and sisters, were his betrayers & accusers, and persecuters: so inconstant we are in our zeale, more then in any thing else. Thus much of their comming & calling to Christ: now, to the doctrine which lieth in it.

Heere bee two speakers, one saith, *Thy Mother, and thy Brethren are come to speake unto thee*: The other saith, *These are my Mother and Brethren, which heare the word of God and doe it*. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any kinsman: Then, to shew that there is a nearer coniunction between Christ and the Faithfull, then the Mother and the Sonne. The first is written for our comfort; Touching the first, hee which teacheth vs to honor our Father and Mother, doth not teach here to contemne Father and Mother, because he speakes of another Mother, for it is sayd, *that hee was obedient to his Parents*. This hee sheweth, vwhen being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because she sought him, so hee honoured her that he left all for her. This he shewed againe at his death, being vpon the Crosse, hee was not vnmindfull of her: for pointing vnto *John*, hee sayd, *Mother, behold thy Sonne*: and pointing vnto her, hee sayd, *Behold thy Mother*: so hee commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to giue vnto *Cesar*, that which is *Cesars*, and to *God*, that which is *Gods*: so hee teacheth vs heere, to giue vnto Parents, that which is Parents, and to the Lord, that vvhich is the Lords. When God said, *Honour thy Father and thy Mother*, he did not giue a commandement against himselfe: and therefore he saith, *Honour me*, before he saith, *Honour*

*Exod. 20**Luk. 2. 46**Exod. 20**Luk. 2. 46**John. 19. 26**Mat. 22. 21**Luk. 20. 25**Mat. 19**Exod. 20*

under them. The first Commandement is, Honour God: the
fift Commandement is, Honour thy Parents, lest you should
honour your Parents before God. When Salomon bade his
Mother aske him any thing, hee signified that the Mother
should be obeyed in many things: but when hee denied his
Mother that one thing which she asked, he sheweth that the
Mother should not bee obeyed in all things. When Christ
sayd: *You have but one Father and Master*, he speakes of Faith
and Religion, shewing that when it concerneth our Faith
and Religion, wee should respect but one Father and one
Master, which is the giuer of our Faith, and the Master of our
Religion. Reg. 1.20
Mat. 23.9

When Paul sayd, *Children, obey your Parents in the Lord*, Ephes. 6.1
hee meanes not, that we should obey them against the Lord. Rom. 13.5
As when he saith, *Obey Princes for conscience sake*, hee mea-
neth not that wee should obey them against conscience.
Therefore, when it commeth to this, that the earthly Father
commandeth one thing, that the heavenly Father com-
mandeth another thing: then, as Peter answered the Ru-
lers, so mayest thou answere thy Parents, *Whether is it meete* Act. 4.19
to obey God or you? Then these are the hands vvhich thou
must cut off, then these are the eyes which thou must pull
out, or else they should be as much vnto thee, as thy hand,
or thine eye.

In *Matthew 19*. A man must forsake his Father and his
Mother to dwell with his Wife. In *Luke the 16*. Hee must
forsake Father and Mother, and Wife, to dwell with Christ.
For, *He which forsaketh Father or Mother for mee, shall receive* Luk. 14.26
more, saith our Sauour. Nay, *Hee which doth not hate Father,*
or Mother, or Wife for mee, cannot be my Disciple. Shewing
that our loue towards God should bee so great, that in re-
spect of it, our loue toward men should be but hatred: Thus
he which obeyed his Parents more then we, yet would haue
some rule, some sentence, some example in Scripture, of not
obeying them too, because it is such a hard point, to know
how farre they are to be obeyed, which are set in authoritie
ouer vs.

As none but God speakes alwaies right, so none but God must alwaies be obeyed: we are not called onely *the Sonnes of men*, but we are called *the sons of God*. Therefore as Christ answered his Mother, vvhhen she would haue him turne water into wine, *Woman, what haue I to doe with thee?* so wee should answer Father and Mother, and Bretheren & Sisters, and Rulers and Masters, and Wife too, when they will vs to doe that which is not meet, *What haue I to doe with you?* For to leaue doing good, and doe euill, were not to turne water into wine, but to turn wine into water. Peter was not Satan: but when he tempted Christ like Satan, Christ answered him as he answered Satan, *Come behinde me Satan*: shewing that we should giue no more attention vnto Father or Mother, or Master, or Wife, when they tempt vs to euill, then wee would giue vnto Satan, if he should tempt vs himsele.

Mat. 16.23

Three things children receiue of their Parents, Life, Maintenance, and Instruction. For these threes, they owe other three: for life, they owe loue, for maintenance, they owe obedience, for instruction, they owe reuerence: For life, they must be loued as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be reuerenced as Tutors. But, as there is a King of Kings, which must be obeyed aboue Kings, so there is a Father of Fathers, vvhich must be obeyed aboue Fathers: therefore sometimes you must answer like the Sonne, when he was bid to go into his Fathers Vineyard, *I will goe*: and sometime you must answer as Christ answered, *I must goe about my Fathers businesse*.

Sam. 6.10

When two milch Kine did carry the Arke of the Lord to *Bethshemesb*, their Calues were shut vp at home: because the Kine should not stay, when they heard their Calues cry after them: so, when thou goest about the Lords businesse, thou shalt heare a cry of thy Father, and thy Mother, & thy Brethren, and thy Sisters, & thy Kindred, to stay thee, but then thou must thinke of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt goe on, till the Lord bring thee where thou shalt rest. It is better

to flie from our friends, as *Abraham* did, then to stay with some friends, as *Samson* did with *Dalila*.

Gen. 22. 3

Ex. 12. 11

Jude 16. 4

Gen. 1. 1

1 Sam. 2

I may say, beware of Kinsmen, as well as our Saviour said *beware of men*. For this respect of cousenage made *Eli* his Sonnes Priests: and this respect of cousenage hath made many like Priests in England: This respect of cousenage hath made *Samuels* Sonnes Iudges, and this respect of cousenage hath made many like Iudges In England: this respect of cousenage brought *Tobias* into the Levites Chamber: and this respect of cousenage hath brought many Gentlemen into Preachers livings, which will not out againe. As Christ preferred his spirituall Kinsmen, so wee preferre our earthly Kinsmen. Many priueleges, many offices, and many benefices, haue stooped to this voice; thy Mother calleth thee, or thy Kinsmen would haue thee. As this voice came to Christ, while he was labouring, so many such voyces come to vs vvhile we are labouring. One saith, Pleasure would speake vvith you: another saith, Profit would speake with you: another saith, Ease would speake with you: another saith, a Deanrie would speake with you: another saith, a Bishoprick would speake vvith you: another saith, the Court vvould speake vvith you.

1 Sam. 8. 1

Neh. 13. 4-5

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Christ, and saith: Thy friends would haue thee studie the Law, for by Diuinitie thou shalt attaine to no preferment, and thine owne flock will vex thee, or the Bishop will stop thy mouth. This winde sometime turneth *Jonas* his sailes from *Ninive* to *Tarshish*, and makes him bury his talent.

Jonas 1

If he be a diuine already, & preach his conscience, a voyce commeth vnto him againe, as this did to Christ, & saith, thy friends would haue thee to be quiet, or, there be Spies which do note what thou saist, or, there be fellowes that lie in wait for thy living: so sometimes with a little intreatie, he beginneth to draw vp his hand, & lay his finger vpon his mouth, and preach peace, when he is sent with warre. Thus we are

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combred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

So soone as the children bee borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they bee able to serue him they tempt them away from him, to Law, or Physicke, or Merchandise, or Husbandrie, and had rather they should be of any Tribe, then of the Tribe of *Lewi*, which serueth in the Temple. He which will be hindred, shal haue blocks enow: but we must learne to leape ouer all, as Christ leaped ouer this. If yvee should *leave Father, and Mother, and Wife, and Children, for Christ*, much lesse should wee care for labour, or losse, or shame, or trouble, or displeasure, for we should aduecture these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Here is another Genealogie of Christ, vvhich *Matthew* and *Luke* neuer spake of. As Christ saith: *I haue another bread which you know not*: so hee saith: *I haue other Kin, men which you know not*.

2 Iohn. 1 Saint *Iohn* writing to a Ladie, which brought vp her children in the feare of God, calleth her the elect Ladie, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. *S. Luke* speaking of certaine *Boreans*, which receiued the word of God with loue, cals them *more noble men then the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *Iohn* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those onely he saith, *These are my Mother, and my Brethren, which heare the word of God, and doe it*.

Rom. 9. 8 As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now
Gen. 1
Heb. 11. 9 God

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not blessed, because he was of *Iſaacs* flesh; but *Iacob* was blessed, because he was of *Iſaacs* spirit. As we loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *kinſmen*, but them which beare the word of God and doe it. Galat. 4. 28. 29

It seemeth that *Paul* thought of this saying, when as he sayd, *Till Christ be formed in you*. If Christ be formed in vs, as *Paul* saith, then we are Christs mother: every one which will haue Christ his Saviour, must be Christs mother. The Virgin asked the Angel how she could beare Christ, seeing she had not knowne a man. So you may aske how you can beare Christ, seeing he is borne already. Galat. 4. Luke 1. 34.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his mother by the flesh, and the Faithfull are his Mother by the Spirit. The holy Ghost conceived him in her, the holy Ghost doth conceiue him in them: he was in her wombe, and he is in their hearts: she did beare him, and they doe beare him; she did nurse him, and they doe nurse him. This is the second Birth of Christ. As the soule of man may be called, the temple of the holy Ghost, which is the third Person: so it may be called the wombe of the Sonne, which is the second Person. Matt. 25. Luke 21. 1. Cor. 3. 16.

Before these words it is sayd that Christ asked, *Who are my brethren?* as if he should say, You thinke that I am affected to my *kinſmen* as you are. But I tell you that I count them my *kinſmen*, which beare the word of God and doe it. To shew that Christ loueth vs with an euermouring loue; hee sheweth that he doth not loue vs for any temporal things, but for that which endureth for euer.

If Christ loued vs as *Iſaac* loued *Eſau*, for veniſon, then we might misse the blessing as *Eſau* did. But as *Iohn* saith, He loveth in the truth: so Christ loueth in the truth. To loue in the truth, is the true loue. Every loue but this, at one time or other, hath turned into hatred: but the true loue

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ouercommeth hatred, as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father and his Brethren, and his Sisters. In *Rom.* 6, they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth, they are called *his friends*; if that be not enough, in *Luke* the foure & twentieth, they are called *his brethren*; If that be not enough, in *Mark* 1. they are called *his Children*; if that be not enough, here they are called *his Mother*; If that be not enough, in *Canticles* the fifth, they are called *his spouse*: to shew that he loueth them with all loues; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christs loue exceedeth them all; and the Mother, and the Brother, & the Sister, & the child, and the kinsman, and the friend, & the seruant, would not do & suffer so much among them all, as Christ hath done, and suffered for vs alone. Such a loue we kinde in Christ, when we *heare his word, & do it*, that wee are as deare vnto him, as all his kinred together.

Now as we are his Mother, so should we carry him in our harts as his mother did in her arms. As we are his brethren, so wee should preferre him, as *Ioseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, do like a kinsman.

Gen. 13-43

Now wee cometo the marks of these kintmen, which I may call the armes of his house. As Christ saith, *By this all men shall knowe my Disciples, if they loue one another*: so he saith by this shall all men know my kinsmen, *if they heare the word of God, and do it*.

As there is a kinred by the Fathers side, & a kinred by the Mothers side: so there is a kinred of Hearers, & a kinred of doers. In *Mathew* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one. For his word is his will, and therefore it is called his will, *Psal. 138*.

As

As he spake there of doing, so he speakes here of a certain rule, which he calles, *the word of God*, whereby all mens workes must be squared: for if I doe all the works that I can to satisfie anothers will or mine owne will, it availeth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his own will, when he was stricken down, & began to repent himself, he presently cried out, *Lord, what wilt thou haue me to do?* As if he should say, I will do no more as men would haue mee, or as the diuell would haue mee, or according as the flesh would haue mee, but as thou wouldst haue me. So *Dauid* praied, *Teach me, O Lord, to do thy will, not my will*: for we need not to be taught to do our owne will, no more then a Cuckoo to sing cuckoo, her owne name Every man can go to hell without a guide.

Here is the rule now: if you liue by it, then you are kin to Christ. As other kinreds go by birth and marriage, so this kinred goeth by faith & obedience. Hearers are but halfe kin, as it were in a farre degree: but they which *heare and do*, are called his Mother, which is the nearest kinred of all. Therefore if you haue the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to doers.

If you aske God, who shall dwell in the holy mountaine, he saith, *The man which walketh uprightly*: heere are none but doers. If you aske Christ, who shall enter into the Kingdome of Heauen, he saith, *Not they which cry Lord, Lord* (though they cry twice Lord) *but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to Heauen? hee saith, *Keep the commandments*: heere are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they that heare the word of God, and do it*: heere are none but doers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keepe the words of this Booke*: heere are none but doers. If you aske *Dauid*, who are

Psal. 106. 3

Esay 50. 2

Iam. 1. 25

Mat 7. 21.

Rom. 2. 13.

are blessed? he saith, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who are blessed? he saith, *The man is blessed which keepeth the law*: here are none but doers. If you aske *Esay*, who are blessed? he saith, *He which doth this is blessed*: here are none but doers. If you aske *Iames*, who are blessed? he saith, *The doer of the word is blessed in his deed*: here are none but doers. The blessing and doing run together.

Lest any man should look to bee blessed without obedience, *Christ* calleth *Loue* the greatest commandment: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience, all were to no end.

Iudg. 17. 8

When *Michah* had got a *Leuite* into his house, Now (saith he) *I knowe the Lord will be good unto me, seeing I haue a Leuit in my house*: so, many think, when they haue gotten a *Preacher* into their parish, Now the Lord will be good vnto vs, now *Christ* will loue vs, now we are good sons, seeing we maintaine a *Preacher* amongst vs. But *Michah* was not blessed for a *Leuit*, nor you for a *Preacher*: but as you would haue vs to do as we teach, so God would haue you to do as you heare: for you shall bee no more saued for hearing, than we are for speaking.

Gen. 1

When God created the tree, he commanded it to bring forth fruit: so, when he createth faith, hee commandeth it to bring forth works, and therefore it is called a liuely faith. When our Sauiour would proue himselfe to *Iohn*, to be the true *Messias* indeed, he said to his Disciples, *Tell Iohn what things you haue heard and seene*: not onely heard, but seene: so if wee will proue our selues to bee *Christs* kinsmen indeed, we must work that which may be seene, as well as heard. *Iohn* was not only called, *the voice of a crying*, but a *burning Lamp*, which might be seene: so all which are crying voices, must be burning Lamps.

Mat. 11. 4

Luke 7. 22

Mat. 3. 3

Iam. 1. 18

Gen. 18. 2

Iohn 5. 16.

Iames doth not say, *Let me heare thy faith*, but *Let me see thy faith*. As the Angels put on the shape of men, that *Abraham* might see the: so faith must put on works, that the world may see it. *The works which I do* (saith *Christ*) *beare witness*.

witnesse of me: so the work vvhich we doe, should beare witnesse of vs: Therefore Christ linketh faith and repentance together, *Repent and beleeue the Gospell. Marke 1.15.* Therefore I conclude, *That which Christ hath ioyned, let no man separate. Marke 10.9.*

Thus haue I shewed you Christs preaching, a great prease hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption: by this you may see vvhata spite the Diuell hath to hinder one Sermon: therefore no maruel though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruel though he raise vp such slanders vpon Preachers: no maruell though hee vvrite so many bookes against the Christian government in the Church: no maruell though he make so many non-residents: no maruell though he ordaine so many dumbe Priests: for these make him the God of this world, the diuell is afraid that one Sermon will conuert vs, and weare not moued with twentie: so the diuell thinketh better of vs then we are.

Again, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister vvhich tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master vvhich tempteth, or wife which tempteth. As Christ would not know his *Mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife against God.

If the mothers suite may bee refused sometime, a Noble-mans Letter may bee refused too: hee that can turne his hinderance to a furtherance, as our Sauour did here, maketh vse of euery thing. Againe, by this you may learne, how to choose your friends. As Christ counted none his kinsmen, but such as *heare the word of GOD and doe it*: so vvee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godlie

his kinsmen, be they neuer so poore, and wee come to call the poore our kinsmen, be they neuer so honest; so proud is the seruant above his Master. Againe, by this you see how Christ is to be loued: for when he calleth vs his mother, hee shewes vs the way to loue him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast a Lord to thy brother. Hee which called *Abraham* his father, fried in hell, because God was not his father. If *Marie* might not be proud of such a Son as Christ, much lesse may you bragge of any friends, or sonne that you haue.

Againe, by this you may know, vvhether you bee kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shall bee shutte out of Heauen that cannot reckon their pedegree from Christ. Here are the Armes now, vvhetherby you may shew of what house you come; If you beare the word of God and doe it: then Christ saith vnto you, as he said vnto them; *These are my Mother, and my Brethren, and my Sisters*: You women are his Sisters, and you men are his Brethren: if you bee Christs Brethren, then are you Gods Sonnes, and if you be Gods Sonnes, then are you his Heires, for all Gods Sonnes are called Heires. Rom. 8.7.

Lastly, by this you may knowe the Diuels kinsmen: and therefore Christ saith, *You are of your father the Diuell*. Shewing that the diuell and the wicked are as neare kins, as Christ and the faithfull.

Now as *David* saith, *Seemeth it a light thing vnto you, to be the sonne of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham*, *Isaac*, and *Jacob*, that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? nay our Brother?

John 8.44

1 Sam. 18
13

Heb. 11.19

If the Israelites had such care to match vvith the seruants of God, vvhat a blessing is this to marrie with the Sonne of God? Therefore if any affect rich kinsmen, or great marriages: heere is a greater then *Salomon*, marrie thou him: This kinsman of ours is now gone vp into heauen, that wee may haue a friend in Court.

Ioseph desired the Buttlerto remember him, when he stood before *Pharaoh*, and he forgot him though he had pleased him. But a theefe desired Christ to remember him, *when hee came into his Kingdome*, and hee receiued him into Paradise the same day, though he had alwaies offended: to shew that though we haue bin as bad as thieves, yet we may haue hope in Christ. Therefore, now we may conclude, You haue heard the word, if you goe away and doe it, then you are the *Master, Brethren, and Sisters* of the heavenly King: to whom with the Father, and the holy Spirit, be all praise, maiestie, and dominion, now and euermore.

Amen.

FINIS.

The C

*The Declaration of Henry Smith, to the Lord Judges, how hee
found, and how he left Robert Dickons.*

When I came first to Mansfield with your Honours pre-
cept, I found this Rob. Dickons in these and like opinions,
vvhich he presumed he vvould hold vnto death.

HE said, that hee had scene three visions by an Angell, which
showed him strange things, promised him rare gifts, and
power to come.

He said that the Angell called him Elias, whereupon he affirmed
that the Prophecie of Malachie remayneth to be fulfilled in him.

He said, that the Angell told him, that he should be a Leaper two
yeares, and a bondman eight yeares.

He avouched, that his Father should be cast ouer into ignorance,
and that all he had should perish.

He avouched, that there should be neither battell nor dearth in
his countrey for eight yeares, which is the time of his service.

He pretended, that after two yeares, his time should come to
preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwaies exer-
cise his naturall power) he pronounced before vs all, Now I am con-
uerted by Scriptures: whereupon he requested me to set downe his
recantation, which he uttered in these words.

The Confession of Robert Dickons, vpon the first
daies Examination.

I Did beleue my visions to be true, before I heard the Scriptures.
I prooue the contrary, and now I este me them but as a delusion of
Sathan. Therefore I desire to be set to learning, for my owne salua-
tion, and for the edifying of my brethren. In witness Will. Da-
bridgecourt Esquire, Henry Smith, Edward Immins, VVil-
VVhaley, Hugh Peace his Master, and a number more.

Robert Dickons.

*This (I trust) he spake unfainedly: And for so much as his de-
sire to learne is commendable, and his gifts not common to men of
his*

his degree, as your wisdoms shall better see if you talke with him alone. I leave this motion to your Honours good consideration, which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. Henry Smith.

Robert Dickons confession vpon my second Examination, wherein he declareth, that hee had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day was eight yeares, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in Summer became red, it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeares.

The matter of the second Vision.

Four yeares after I dreamed much like to the matter of the first Vision, and the s. me night it chanced to lighten. (Yet of this I take God to be my iudge) I found a leafe Printed in my chamber next morning, with those sixe sentences, sawing only the first line: which leafe, vnlesse it was lost out of my fellowes bookes, I know not how it came.

The matter of the third Vision.

This time twelue month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes which came in and found mee afraide, that I had scene an Angell in a flame of fire, which called mee Elias, and bade me write all that I had scene and heard: hereupon I remembring my former sights and dreames, thought to make me strange vnto men, and so turned all that which I had scene as if God had shewed me visions. Here is all the matter and summe of my supposed visions. To this Confession I take God for my Iudge, as I shall be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.

Robert Dickons.

Vpon this hee yeilded vp all his Bookes into my hands, which I haue, and keepe, and now he hath nothing to shew for that false title.

Henry Smith.



The lost Sheep is found.

I. JOHN 4. 1.

Prooue the spirits, whether they are of God, or no.

Luke 7.

Neither too bold, nor too credulous, as *John* sent to Christ, *Art thou hee that commeth, or looke wee for another?* So send I vnto him which calleth himselfe *Elias*, Art thou hee which vvas prophecied, or is hee come alreadie? But vwill *Elias* answere as well for himselfe, as Christ prooued his authoritie to *John*? Goe your way and bring vword againe to *John* vvh^t things ye haue seene and heard, how that the blind see againe, the lame goe, the lepers are censed, the deafe heare, the dead rise, the poore receiue my Gospell. These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to beleue euery man that calleth himselfe Christ, or *Elias*, or a Prophet, vnlesse he bring the testimony of the holy Ghost in fulnesse of power: therefore hee requirerh himself, if I do not the works that no man doth, beleue me not. Therefore he saith againe, The workes that I do, beare witnesse of me, that the Father hath sent me: therfore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe: and could not bring him, but told the Pharisees how their hearts were stricken, No man euer spake as this man speakes. Therefore it is writtē of *Stephen*, They could not resist his wisdom and the spirit by which he spake: therefore the Disciples would

Mat. 24

John 10

John 5

Luke 2

John 7

Acts 6

would not receiue *Paul* before *Barnabas* gaue witness of him: Therefore all the Prophets prophesied of Christs coming, that when he came we should know him, and receiue our saluation: therefore Christ hath forold vs all the tokens of his second coming, & all the signes vvhich shall go before his day of iudgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceiue you, I haue shewed you all things before. But what hath *Elias* don? or what hath *Elias* spokē? or who cānot dispute with *Elias*? or who giueth witness of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said of a truth, this is a Prophet? O how necessarie had it been, that Christ amongst all other tokens of his coming, should especially haue noted vnto vs that *Elias* that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that soldier of the Lord, that Son of righteousness, that man which no man shal accuse of sin, if there had bin any such to come? sure we would haue respected more that sign, thē all the rest. But so it is that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, & yet wilt thou be a token aboue number? He that cometh in without his wedding garment, shall be thrust out, & shame shall come vpon him which is without shame.

Is it enogh for our beleefe, to say, that an Angell called thee *Elias*? Sathan is trāsformed into an Angell of light: Search the Scriptures, saith Christ, those be they which testify of me. Will it excuse *Adam*, to say, the woman deceived me? be not deceived saith Christ: if an Angell from heaven teach you any other doctrine then this, belecue him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very disciples: he which hath the gift of prophesie, let him haue it according to the faith. You say, we are in true religion: if thou wert *Elias*, thou wouldest let vs so continue. Why are we in the true religion? because we truly belecue the Scriptures: but the Scriptures so plain-

lie, so often, so vehemently point vnto vs, that *Elias* is come already, that now wee cannot beleue him that calleth himselfe *Elias*, vnlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inueigle vs from the faith which we do hold, to beleue contrary to his infallible word, haue a secret meaning to call vs to one heresie after another, vvhich hee may easily doe, vvho soeuer can proue the Son of man a lier, and goe vnder the name of *Elias*. It is hard for thee to kicke against the prick. Reade, see, and behold, how the Spirit consents against thee: I say, vnto you that *Elias* is come already, & they knew him not, but haue done to him whatsoeuer they listed.

All the Prophets and the Law it selfe prophecied vnto *Iohn*; and if ye will receiue it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verily when he commeth, first restoreth all things, but I say vnto you, *Elias* is come, and they haue done vnto him vvhat they would, as it is written of him: *Iohn* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which bear witness against you? Doe all the Euangelists speake in Parables? vvas not *Elias* come, because they knew him not? If the Scribes and Pharisees had taken *Iohn* for *Elias*, then would you haue said the case is plaine: for all men beleue that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you vvill not know him: vvhat is this but to confesse the Scribes, and deny Christ? You therefore vvwhich speake not the words of God, are not sent of God: you which continue not in his saying, are not his disciple, you which prophecy not according to the faith, haue not the right gift of Prophecie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot raise him vp againe.

Now shew thy testimony *Elias*, thou art of age, answer for thy selfe. How many *Elias*es vvill you make? or of vvhat *Elias* did Christ speake? his Disciples vnderstood him of *Iohn*, for vnto him the Iewes had done vvhat they vvould.

Act. 9. 5

Matth. 17

Matth. 11

Marke 3

Mat. 14. 10

Luka 1. 17

Iohn 3

Iohn 8

Rom. 12

Iohn 9. 23

Mat. 17

Mat. 9.

would: or what *Elias* was to be fulfilled? not hee that was prophesied? or what *Elias* did the Scribes think should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should look for *Elias*? did they not stand vpon the prophesie of *Malachy*? Yea no question, for they had no other to trust vnto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apostles asked him in their meaning, to giue answer vnto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophesied, become already, how canst thou be he which was prophesied? The Apostles said, the Scribes looke for *Elias*; Christ said, *Elias* is come already: is not this as much as if he had said, Let them looke for him no more, for he that is come shall not come againe: if we were now to look for another: he that comes not in at the doore, is not the right shepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would haue come before Christ, ere he had broched these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue sayd: This may be *Elias*. If Christ had not come when Christ came, then Saint *Patrick* had been Christ. Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should rise in those dayes, but accounted the Prophecy of *Malachy* fulfilled, when they heard Christ giue sentence thereof, and they all in one spirit vnderstood him of *John*. Furthermore, all the Prophets prophesied to *John*, but after *John* we reade of no Prophet, but the Ministers of the Lord. So that if you wil interpret a Prophet, as they were in the old law, by this sentence, you cannot be a Prophet: but if you say, that place of *Matthew* is not so to be vnderstood, then you must

Mala. 4. 5

Mat. 17. 10

You haue
as much
reason for
Elias, as the
Iewes, that
thought
Christ cal-
led for *E-*
lias, when
he said, *Eli,*
Eli, lama sa-
bachthani.
Psal. 78. 39
John. 10

An Irish
devotion.

Mat. 17. 19

Mat. 11

must needs construe it thus: that all the Prophets prophesied to *Iohn*, that is, that all, which any of the Prophets said to *Elias*, they prophesied in meaning to *Iohn*, and so *Malachies* prophecy is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the Prophets prophesied, is the *Elias* which was to come.

Luke 17

You grant that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfill his dutie: stand there, for in this point *Lukes* vvordes doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the Spirit prophesied a Prophet, whether he prophesied the name, or the office & the power? Christ had faith, they which do the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophecie is fulfilled, when the thing Prophesied is come to passe, and that is done vvhich was spoken. Hee is not a Prophet that beares the name of a prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another.

Luke 1

Elizabeth could not chuse but call her sonne *Iohn*. *Mario* vvas warned before she was deliuered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe. Makes God Prophets in such secret? The holy Ghost lighteth vpon Christ in the likenesse of a Dove, that *Iohn* might see and beare witnesse: *Paul* was stricken downe to the ground in the sight of all his copanions: a voice came from heauen that the people heard, and *Iesus* answered, This voice was not because of me, but for your sakes: but of this Angell I may say, he which intendeth euill hateth light. But *Iohn* said, I am not *Elias*: he said well, for *Elias* vvas taken vp into heauen, and nothing was prophesied to come againe, but one in the

Luke 3

Acts 9

Iohn 12

Iohn 2

spirit

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but hee would not call himselfe *Elias*, nor say hee came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modestie, to humble himselfe, as Christ aduanced him: so hee said, I am not a Prophet, and yet he was a Prophet, and more then a Prophet. Thou childe (saith his Father) shalt be called a Prophet of the highest. So little *Iohn* respected the name of *Elias*, or of a Prophet. But are the Prophets of the old Testamēt or the Prophets of the new Testament to be fulfilled in our daies? I thought the Prophets had determined about Christ, & that Christ had prophesied of vs: thus *S. Paul* taught the Hebrews before *Elias* came: hold fast *Elias*, for if this be true, thy kingdome is but short. But I come nearer vnto you, do you beleue as *S. Iohn*, as a Prophet, or as an Apostle? then you can shew me your faith by your vvorkes. These tokens saith Christ, shall follow them that beleue: they shall cast out diuels in my name, they shall speake with tongues, they shall driue away Serpents: if they drinke poyson it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, or none of these, then I may beleue as well as *Elias*: shall he that is full of the holy Ghost be vnable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yet you shall haue power to cast out Diuelles, for the false Prophets shall come vnto mee (saith Christ) and shall say, we haue cast out diuels in thy name. But if thou be but a peritfogger, and haue no cunning, but set a face on things, then take heed how you adiure these spirits, lest they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomsoever thou seruelt, the same shall pay to thee thy wages. Yet a little nearer to you: you ask your brother, as I read in a peece of letter, vnder your name, If I be a false Prophet, what false doctrine haue I taught? indeed if you were the Prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you into all truth, as it is written. And if you had the spirit of

Luk 11

Heb. 11

Marke 16

Luk 11

Mat. 7. 22

Iohn 16

Iohn 1

1 *1 Kin. 22. 14* *Iohn*, as *Iohn* had of *Elias*, then you should be full of the ho-
 Ghost from your mothers wombe. The Prophet of God
 cannot speake but that God puts in his mouth, but you erre
 and that against God, and against his vword, & yet you aske
 1 vvhhat false doctrine haue I taught? First, you call your selfe
Elias, to vvhich now I say no more, but set you the ensam-
 ple of Christ, which you should follovv. If I beare witnes of
Iohn 5 2 my selfe, my vvitness is not true. You presume further, that
 Christ descended into hell both in soule and bodie: vvhich
 is so absurd, that neither, either Protestant or Heretick, auou-
 ched: the Creed saith plainely, his body vvas buried, and if
 in this Article we do not belecue truly, how say you that we
 3 are in the true religiō, which are not yet come to the know-
 ledge of our saluation? You auouch stiffly that the Patriarks
 before Christ remained in hell; where was no darknesse but
 light; I stand not to refell absurdities, I rather look for your
 prooffe, then you to expect my confutation: some haue said,
 in *Abrahams* bosome, some in *Limbo Patrum*, some in hea-
 uen, & some in hell: but shew me Scripture, or one Doctor,
 or true proffessor since the vworld began, vvhich euer said as
Elias saith. Did the Angell tell you this? aske him vvhē
 you talke with him againe, vvhē this delicate hell is, and
 to vvhhat purpose it serueth, since Christ fetched his Patri-
 4 arkes forth of it. You say that Christ knew all things sauēg
 the day of the resurrection: vvhich vvill not stand vvith his
 humanity, for so he knew not all things; nor vvith his Deity,
 for so he knew the day of resurrection, and all things selfe. In
 this point you ouer-shoote your selfe for vvant of learning
 to distinguish of the two natures in Christ, vvhēby I per-
 ceiuē there is nothing in you, but that which is of Practice,
 and you know no more then you haue learned at Schoole.
 5 You peruert the vvords of *Mathew* 17. Hee saith *Elias* shall
 first come and restore all things: you say, *Elias* shall come
 and destroy all things; and so vpon a false foundation you
 ground a busie argument to no purpose. Shall this be your
 proceedings to falsifie the truth to proue a lie? what doctrine
 2 *Thes. 2. 3* is this that shal destroy all things? Antichrist is called the son-
 of

of perdition, because hee destroyeth other, and shall bee destroyed himselfe. My power saith *Paul*, is to edification, not to destruction: contriue thy wordes wisely, for if the sheepe heare his voice, they vwill thinke that the Wolfe comes rather then the true Shepheard. Did *Iohn* thy office, and did hee not destroy? Had *Iohn* thy power, and could hee not destroy? In this word all thy doctrin is manifest: if *Matthew* say destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall bee content to goe for a false Prophet, because thou hast changed the truth into a lie. You prophecie that your Father shall be cast ouer into ignorance, and all that hee hath shall perish. Now *Elias* expounds how hee meaneth to destroy, and first he beginneth with his Father: O miserable childe for whom his Father is accursed: was *Iohn Baptists* Father cast ouer into ignorance? was *Marie* accursed? did their cattell perish? No, the u shalt haue ioy and gladnesse, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women, saith the Angell. Is it true *Elias*? this will go hard on thy side. You would beare men in hand, that neuer plague, nor death, nor earthquake, nor waters shall touch your Country, so long as you continue amongst the. This is more then euer was granted Christ: what shall we thinke? they promise liberty, saith *Peter*, & they themselves are bond seruants. Ah Lord God (saith *Jeremie*) behold the Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I wil giue you assured peace in this place. Then the Lord said vnto him, they prophecie lies in my name. I haue not sent them, I spake not to them, but they prophecy vnto you a false vision, a diuination, a vanitie, a deceitfulnesse of their owne heart, and they themselves shall perish by the plagues, from vvhich they exempt their Countrey, without my commandement. You auouch that religion is most sincerely professed, and throughly purged from ceremonies in England: Now I would that *Elias* were not a false Prophet. But here I descry, that *Elias* the Prophet knoweth not what is done beyond seas. No *Elias*,

Gal. 1.10

Luk. 1.17

6

7

Jer. 4.13

9

Gen. 1.

Genewa is not to learne of *England*. I wvould all the wisdom of *Elias* could mooue *England* to learne of her sister *Genewa*, then should we haue more Religion, and lesse Ceremonies

9

10

Act. 12

2 Cor. 12

11

Iohn 14

You pretend that *Caluin* was a good man, & yet in your Article of Christs descent, you make him a plaine reprobate, for he neuer beleued as *Elias* doth. You tearme your three approbations, visions, and yet you doe say they were true; vvherein you will beguile your selfe, because you goe further then your knowledge: you know not vvhat a vision meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truthes, and seemings together, as though you could dreame and be awake: eith r all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your bodie, indeede Saint *Paul* durst not say so, lest any man should thinke of him about that vvchich hee did see him to bee, and that hee heard of him: but *Elias* had neede speake for himselfe, for no man wil speake for him. But Christ saith, the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our nevy Prophet, hee prooues not as vve doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *Ipse dixit*: for how vwould you haue him prooue else that hee vvalked vpon the clowdes, and that the roofe opened to let forth a soule? I feare his time is not yet come to prooue this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the lawv the same also? This geere vvill not hold, *Elias*, you did not looke well at the knitting, how these things vwould agree.

2 Cor. 12.6

12

Mat. 16.20

1 Cor. 11.18

Paul refraineth to glory of himselfe, because men should not account him about that vvchich they saw in him: *Elias* boasteth himselfe of secret visions, because hee vwould that men shold account of him about that vvchich they see in him to be. Christ would not be known before his time, *Elias* will be a Prophet before he can prophcie. Be ye followers of me saith *Paul*, and looke on them that walke so, as yee haue vs for

for an example: therefore fashion thy selfe to *Paul*, and we will looke on thee; for he that commendeth himselfe is not allowed, but hee whom the Lord commendeth. Is this man likely to haue revelations, vvhich cannot reueale any more vnto vs then we know? God did beare witness vnto the doctrine of the Apostles, with signes and wonders, diuers miracles and gifts of the holy Ghost. Is *Elias* also among the Apostles? Well, hee is the least of the Apostles, vvee will not looke for wonders, we will craue but truth. Heb. 2

The Prophet vvhich speaketh a vword vvhich I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing bee not, nor come to passe, then the Lord hath not spoken, but presumption. Deut. 18.20

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Genoa* in sincere profession? we see (alas) it is not so: therefore vve know the Lord hath not spoken to this man, but hee speaketh of himselfe; therefore thou shalt not be afraid of him, saith God. You vvere sicke as nature inclined, and you say that the Angell prophesied you should be a Leaper: you vvere bound prentize as others bee, and you say the Angell prophesied you should be a bond-man: your Countrie hath done well, as many moe: And you say the Angell prophesied it should fare vvell for your sake. This is to prophesie of the weather, vvhether the time is past. Who cannot haue enough of such Angels, if men would beleue them? yet *Hanno* vvrought with more credit then this, hee taught birds to sing, *Hanno* is a God, and vvhether they had learned their lesson, hee lets them flie in the ayre, and vvhether they came, they cryed, *Hanno* is a God. This had some miracle in it, but *Elias* will face vs out with a card of reene.

This is but a young diuell. You affirme, that at the desire of the proude, *Elias* is beheaded: this is Prophetically indeede, it passeth my vnderstanding. The Spirit of truth speaketh plainly to edifie in truth, and giueth vnder- 13

Psal. 1. 19

2 Pet.

James 5

Psal. 89

Mat. 24. 27

2 Cor. 11. 14

Act. 16

derstanding to the simple, but the spirit of Sathan leadeth mens mindes, to construe his saying as they list, that vnder ambiguous words he might sow erroneous opinions, & contention amongst men. These are the Wells without water, or those which be so deepe that men can draw no water out of them. This sentence cannot bee verified, vnlesse you make *Iohn, Elias*: and so wee receiue your *submittimus*: see how Satan shall be taken in his owne snares. You demand confidently, if I be a false Prophet, vvhath euill euer haue I done? or vvhether is the person that can accuse mee of sinne? Christ might very well say so, vvhich had power and raigned ouer sinne: but *Elias* is a man subiect to infirmities, as we are, so saith *James*: But was there any Prophet or Apostle vvhom man could not accuse of sinne? O *Salomon*, thou vvaist not the wisest man, if a child be wiser then thou. O *Dauid*, thou wast not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a simple Prentises: if no man rebuke thee of sinne, thou hast no faithfull friend; if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe vvifer then the wisest, and thou hast said, I am purer then hee which is a man after Gods owne heart. Woe be vnto that holinesse which leadeth in hypocrisie vp to damnation. Indeed I heare wel of your conuersation towards all men, and I am heartily sorry, that such a good life should impart credit vnto a false doctrine: I lament that the wisdom of the flesh should be readier to godly workes then the wisdom of the spirit. It may pittie a good heart that a bodie so well mortified from sinne, should not haue a spirit fitted vnto it. But vvhath doe you thinke of those false Prophets? shall they not make a shew of godlinesse? shall they not set forth a kinde of good works, (as the Papists do to merit heauen?) yea, no doubt, else Christ vvould neuer haue sayd, They shall be able (if it were possible) to seduce the elect. Sathan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousness. The damsell cried after *Paul* and *Barnabas*, These men are the seruants of

of the most high God, which shew vnto vs the way of saluation, and yet thee had a foule spirit: *Judas* kissed, and yet hee betraied: *Pilate* washed his hands, and yet hee was guiltie: Sathan alleaged Scripture, and yet he was but a diuel: some preach Christ of enuy and strife, and some of good will, saith *Phil. 2. 15.* *Paul*. If the false Prophets rise not in these daies, when shall they come? if they confesse not many truths, how shall their lies bee credited? if they make not a shew of good workes, how shall they bee held for Prophets? Whatsoeuer thou art, *Elias*; the false Prophets shall come daily, they shall come in sheeps cloathing, and they shall call themselues great men: and they shall speak strange words, & they shall work wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall try them. *Judas* receiued thirtie peeces, but after hee cast them downe: Thou maist winne glory amongst some, but when desperation shall see from whence his torments came, then they shall cry, Woe vnto that Prophet, Woe vnto that Prophet. Cast downe those thirtie peeces, if thou be not a childe of perdition as *Judas* was, cast downe thy false name, cast downe all vvhich thou hopest to gaine by that cursed spirit: doest thou not know that he is a lyer? what dost thou look for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it bee such a glory to bee a false Prophet, why doest thou call thy selfe a true Prophet, & detract from thy prayse? if thou haue not thy reward heere, where wilt thou call for it? is the Dragon become so familiar? is hell fire become so tolerable, that any man should looke for ease with the Diuell, and make his pastime to lead a number after him into hell? Truly *Elias*, thou canst not seduce the Elect: for their names are written in the booke of life, and the L O R D hath promised, no man shall pluck them out of my hands. *John 10* Alas! wilt thou loose thy selfe, to loose those that are the children of perdition already? This is a strong delusion: yet a little neerer to thee, and if thou canst suffer mee, euen to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt *Gal. 1* thou

thou teach the truth? thou saist we knowe that already: but yet thou wilt labour with vs, and preach together. It is spoken like a friend: why then canst thou not ioine thy self with the disciples? why doth not the spirit put into their harts to receiue thee? If God had sent thee to vs, no doubt he would haue sent vs to thee, that as many as bee elected might beleeue: for so did the Iewes when *Peter* came, and so did the Gentiles where *Paul* preached, & as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he reuealeth his secrets to his seruants and Prophets. Amongst the people, some said hee is *Elias*; some, *Iohn Baptist*; some, a Prophet; but the Disciples had him strait before he told them, Thou art the Sonne of the liuing God. For the spirits of the Prophets are subiect to the Prophets; so saith *Paul* which had the spirit of God. My sheep know my voice, saith Christ, but a stranger they vwill not follow. What Prophet is he that the spirit brooketh not, and the elect doe not beleeue? It is I, saith *Elias*, and none else. God grant that neuer false Prophet finde more credit.

But you pretend your time is not yet come, &c. Nay, *Elias*, as, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not yet beleeue, or is not your time yet come wherein men shall beleeue you? Why then doe you speake for credit before your time? or, why doe you bidde vs beleeue you? I am wearie of these tales, and haue been too long in reprobuing that spirit, vvhich I trust no brother vwill beleeue. Marke therefore, you shall heare in a vword, all vvhich I haue spoken: you vvhich beare vvitness of your self, vvhich haue done nothing vvonderfull, vvhich speake like other men, vvhich cannot answer in disputation, of vvhom no Disciple beareth vvitness, of vvhom no Prophet hath prophesied, vvhom no Brother hath receiued, vvhich are not in the number of all the tokens; vvhich com vvithout your vvedding garmēt, vvhich prophecy not according to the faith, vvhich lead vs from our belief, vvhich make the Sonne of man a lier, vvhich confute the simplicitie of the Apostles, in parables and figures, vvhich confesse
the

Act. 14.

Act. 16.

Amos 3.7

Mat. 16

1 Cor. 14.

Iohn 10.

Mat. 17.12

Luke 1.

the Scribes, and denie Christ, which presume Christ did not respect the prophecie, which come before you bee bidden, which come in at the wrong dore, which com to prophecie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his Disciples, which make the spirit prophecie names, which were not cald *Elias* from your birth, whose Angell speakes to none but your self, which claime your calling from the prophecy of the old Testament fulfilled before Christ, which haue not the tokens which followe them that beleue, which come to destroy, whose father is accursed, which priuiledge your countrey above all the promises that were granted to Christ, vvhich teach false doctrine, which peruert the Text of the Scripture, which prophecie of things when they are past, which speak darkely to diuers senses, which cast your selfe in your owne sayings, which proclaime, Who can accuse me of sin? which glory of your self above that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious daies, which make a shew of holiness, which confesse truths to infer lies, which cannot ioine your selfe to the Disciples: What are you a true Prophet or a false? if these be the marks of a true Prophet, how shall we try the spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we beleue the truth: therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* own sentence, is in a wrong beleefe: let vs therefore keep the profession of our hope without wauering: for he is faithful that *Heb. 10. 23* promised. Bee not suddenly moued from your minde, nor *2 Thef. 2. 2* troubled, neither by spirit, neither by word, neither by letter, as it were from vs. If a dreamer or Prophet rise amongst you, *Dent. 13. 1* and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, Let vs go another way: ye shall not hearken vnto his words, for the Lord proueth you to knowe whether you loue him with all your heart. The Prophet, at whom *Ieroboam* stretched out his hand, was charged by word from heauen, neither to eat, nor drinke, nor

1 King. 18

turne againe the same way he came : but as hee was gone, a man of Bethel ouertooke him and said : I am a Prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eat and drinke with thee, but hee lyed vnto him, yet hee went with him, and did eat : but as they sate at the table, the Lord spake by the man of Bethel, because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy Fathers. And as he was gone, a Lyon met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish Prophet was rebuked of his Ass, because hee tempted God to alter his commandement. How long look we after deceitfull signes ? how long haule wee betwene two opinions ? If the Apostles spake the truth, beleeeue them : if *Elias* spake the truth, heare him. A Prentise in Mansfield calleth himself *Elias* : but *Thomas* will not beleeeue, how shall *Thomas* bee made to beleeeue ? Put to thy hand *Thomas*, and feele my wound. So shew mee thy testimony *Elias*, let mee feele your heart, let mee see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come : If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

John 10

God is my wienesse, I haue suffered the spirit to speake vnto thee, because I seeke thy conuersion : but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings : when Satan shall not help thee, the rack must proue this doctrine : wilt thou heape God and the Diuell, and man vpon thee all at once ? O wretched creature and miserable Prophet, who is able to sustaine ? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioice, and I will be gladouer thee : so I, which haue gone thus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet therein thou shalt be called : if thou canst goe with mee, and it may please the diuine providence to call

Pro. 23. 23

call thee at my voice; I will sing praises, I will giue thanks,
I will say vnto my soule in all her troubles, Reioice my soule,
remember since thou praiedst for *Elias*, and the Lord heard
thee out of his holy sanctuary, and thy conuersion shall not
be hid from *Israel*: pitiethy selfe before the day of payment,
and alwaies remember the sentence of *Gamaliel*, which *Acts 5.31*
neuer lighted false. If thou be not of God, thou
shalt come to nought, and thy end shall
be worse then thy be-
ginning.

JOHN 12. 48.

*The word that I haue spoken, the same shall iudge you in the last
day.*

FINIS.

D 3

Questi-



*Questions gathered out of his owne Confession, by Henry Smith:
which are yet vnanswered.*

VVHether you are sure you shall liue these three yeares, because you say, after three yeares you must preach?

Whether a man may expect visions from God, because you say, For these three yeares you are to looke for moe visions?

Whether shall you bee able at any time to interpret the truthes of the Scriptures in all places without error, better then all the Doctors?

One of your sentences saith, you shall liue chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath beene neither pestilence, nor dearth, nor war, nor earthquake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angell so promised? is this more then euer was granted to Christ?

What Bible or Translation meane you when you say, this Bible is truly translated?

Whether it be necessary to saluation, to beleue all the articles of the Creed?

Whether any man, since the Apostles, did stand to right in the whole doctrine of the Scripture, that he did hold and beleue the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to be preached vnto Lay-men? What free-will had Adam, and what free-will remaineth vnto vs?

What Scriptures are Canonically, and which are not Canonically?

Whether

Whether a man may marrie his child with a Papist or other heretike; hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether in some cases, a Minister may not bee non-resident?

Whether Heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Satan knoweth inward thoughts, further then by the outward habit of the bodie, and whether he can read and say, *Verbum caro factum est*?

Whether Christ was, or is, or shall be knowne, and preached vnto all nations of the world?

Where is hell? and what shall bee the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in *Asia*, and of monsters in generall?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kinde of place is this; & where: and to what purpose now it serueth, and whether it was a materiall Apple that *Adam* did eat?

How esteeme you of Astronomie, Physiognomie, Palmistrie, casting of a Figure, of Musick in the Church, &c?

What thinke you of our common praier book, & Letany?

What esteeme you of Fairies, Hobgoblins, &c? whether their money be true, and how they haue it?

Whether should one, meaning to be a Preacher, first study the Arts, or else studie nothing but Diuinity, as you haue done?

Whether the Font, Surplice, Caps, Tippetts, Bells, Holi-daies, Fasting-daies and such like ceremonies, are better obserued or omitted?

Whether they which are called Protestants, or those whom we call Puritans, be of the purest Religion, and most reformed to the Primitiue Church?

What is meant by the prison in *Peter*, whether Christ descended in spirit?

Whether our ioy in heauen shall bee to all equall, and the

the torments in hell, to euery one alike? and whether we shall see, and knowe one another?

Where was the soule of *Lazarus* while his body was in the graue?

Whether *Elizus* cursing the little children, did not sin?

At what age and stature shall all rise in the resurrection? and whether the wounds and scarres shal remaine in our bodies glorified?

What thinke yee of the Scribes in the third of *Marke*, that said Christ had an vncleane spirit, and call out Diuells by *Belzebub*, did they not sin against the holy Ghost?

Whether Images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sin?

Which is the greatest sinne that raigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part is it placed in the body?

In what estate shall the Sunne and Moone, the Heauens, and Elements be after the last day, when there shall bee no creature vpon earth?

What thinke you of plaies, and representing diuine matters, as in Pageants?

Whether all things among the faithfull Christians ought to be common? *Acts 4. 32.*

What doe you think concerning the bishopping of children?

What Citie is described of *Iohn* in the seuenteenth of his Revelation?

Whether did the Apostles know sufficiently their saluation, before Christ died and rose againe?

Answer to euery point, or yeeld.

Henry Smith of *Husbands Borewell*, at the commandement of the right Worshipfull his Uncle, Maister Brian Caue, high Sheriffe of *Leicester-shire*.

